The Inquirer

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THE NEW FELLOWSHIPS

THE difference between newspaper reporting, and Shakesperean tragedy, reporting much the same events (for after all the Macbeths, Othellos, and the desolate old King Lears, take up in their different guises a fair proportion of newspaper space) is that the tragedy goes deeper. The newspaper reporting is all on one level; the tragic understanding of the events goes to depths beneath.

And sooner or later the spectators of life, namely the newspaper readers, or the television viewers, or radio listeners, demand this understanding in depth. Nothing is quite so terrible as the repetition of the incidents of living without the disclosure of what living is all about. For the spectators are not merely watchers of the play. Each one of them is an actor in the drama. They want to know what their parts are about and the meaning of the dramas in which they are playing.

Consequently men are never satisfied with the surface-level of the description of events. They try to manage with this frequently enough; but eventually their spiritual needs drive them deeper.

The Repetition

It has become inevitable that in the era of mass-communication the communication has been flattened out to a certain level. The great mass neutral audience has to be borne in mind. Stock situations, needs and expectations have to be assessed, particularly in religion. The stereotype figure of what is usually called the "parson", always with the collar, is illustrative of what is expected of religion. The "parson" is rarely a man with any depths, he is what the audience expects him to be, and what the communicators of the news, entertainment, and "religious" programmes with stock ideas think him to be. Alas, how frequently can they appear to be deceptively right!

Even the great reputable Sunday newspapers of today, with the need of meeting the week-end and the leisure time then expected, are tending towards the repetition of information and entertainment. Save for the difference of news every week, which necessarily tends to be around the same subjects, each issue tends to be much the same as the other. Indeed the different papers, save for a minor shade of opinion, could have been prepared in the same office. The days of the great editors, with their personalities, foibles and minions have gone—or nearly gone—and in their place are the efficient "editors" of this or that subject each struggling up to the opinion they think they ought to serve.

Events are not broken by dramatic personalities and the sense of depth they managed to convey; they are all levelled out to the anticipations of the mass-state.

Starvation of Depth

There is of course revolt against this; and here and there, frequently hidden, in the major religions. And it may be expected that eventually this spiritual starvation of depth will be felt and men will long to live deeply for their own soul's good.

Here may be introduced the idea of the congregation. The congregation is an intimate group of people gathered together for the satisfaction of spiritual needs. This can only take place when there is profound sharing (and not surface disruption) around convictions and spiritual pilgrimages held and known in common. The convictions, particularly, need not be word-perfect; they need not even be clear; but they have to be present for the beginning of the shared experience.

This has to go deep. That is why the congregation exists. In this modern world, more and more it represents a withdrawal, if only with the intention of return, from the surface level of the events. For only by withdrawal can these be understood. A congregation, no matter what other needs are felt, is fully justified in this. Indeed it needs no justification; if it did it would not exist. It seeks in the modern world an experience in depth regularly to be found that cannot be found elsewhere.

Congregations in Their Own Right

If this experience should leap to the real act of worship that is something of insuperable worth. There is nothing like this outside the congregation; and in that alone its existence is understood. If—as it may be for some people—on the other hand, or in addition, the "news" comes under reflective judgment and feeling then something else is gained. The point is that the congregational meeting needs no justification beyond itself. Everything that takes place outside itself is understood by what takes place within itself. But this is not its justification or need. These are found simply in the existence of the congregation for its own sake and the spiritual fulfilment it provides.

The Fellowships

Congregations therefore are unlikely to die in the modern mass-society. For numerous reasons, a number of them local and passing, they are at present in seeming

decay. But that they are a fundamental need of human expression is shown by the tedium of mass expression, felt by many.

An understanding of this position may provide a deeper strategy of spiritual advance than playing the mass-society's game. And the new Unitarian fellowships which have been reported, and others of which their are rumours, may be the harbingers of a new revolution. The neglected congregations will assuredly come to life again because life in the long run will need them. And hidden in this may be a faith that is attached to reality. The decay need not be read as decay but as a shift of social forces before a new revival takes place.

VIEWS, NEWS AND NOTES

By A. B. Downing

MANY Unitarians have been interested in Manchester University, in the early years of whose history Unitarian names figured prominently. At the Founder's Day celebrations this year there was the usual programme of events, social and otherwise, presided over by Lord Woolton, the University's Chancellor. At the evening Reception there was an exhibition of University plate. As far as I could see the only items in gold were some extremely handsome ones originally presented to the Rev. William Gaskell to commemorate his golden jubilee as minister of Cross Street Chapel and now the property of the University. The name of Cross Street Chapel and a statement of the commemoration were prominently engraved on all the items, which looked incredibly expensive. I was both surprised and pleased at their prominence in this display and I felt, pardonably I hope, a sense of Unitarian pride.

Of the 13 original trustees of Owens College, the original of the now world-famous university, four were members of Cross Street Chapel. Another Chapel member (R. D. Darbishire) gave the University its first Women's Hostel, a fact worth remembering just after the present Vice-Chancellor's lament that there are still, in his opinion, too few women students. The University's Schunck Laboratory for chemical research is named after Dr. E. H. Schunck, who was another Chapel member. At different times Unitarians have held the posts of University Treasurer and Chairman of the University Council. The present Worthington Hall in the University is named after A. H. Worthington, who for many years was first secretary and then chairman of the Cross Street Chapel Trustees.

I find that the present Court of Governors of the University includes Sir James Lythgoe, brought up at Stand Chapel under Dr. Travers Herford and now a member of Dean Row Chapel, Principal F. Kenworthy and Mr. Oliver L. Jacks of Flowery Field Church, Hyde. Sir James Lythgoe is also a member of the University Council, a much smaller body.

In America it is quite common for Unitarians to be prominently associated with the higher institutions of learning. This great tradition is upheld by English Unitarians rather more tenuously than used to be the case. It is certainly a tradition to be proud of and one which we hope will never disappear. In the present age when so many exciting things are happening in the field of education and higher learning, the liberal religious voice is more important than ever. In modern universities the shackles of Orthodoxy are gradually being loosened and even Cambridge has its distinguished dissenters from outmoded religious formulism. The process is bound to continue. But the pursuit of Truth and Knowledge must always have religious implications. Ultimately the abiding function of every university is suggested less by social and practical principles, than by religious ones. And if these are still to mean anything today they must be liberal religious principles, not credal or dogmatic ones.

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I notice that at their annual meetings our Congregational brethren carry on a very pleasant tradition. The incoming Chairman of the Congregational Union, ceremoniously in front of the assembled delegates, adds his signature to the august list of names in the Chairman's Bible. This year he was also presented with a handsomely bound copy of J. B. Phillips' "New Testament in Modern English".

We of course have a handsome gold chain of office which is passed with much manoeuvering from the shoulders of the outgoing to those of the incoming President. But none of our Presidents receives an official keepsake. The only thing he can take upstairs to bed is an accumulation of memories. True, I imagine, his name is engraved on one of the links in the golden chain. But this is probably kept locked away in a safe and cannot even be reverently dusted by his wife. It is interesting to speculate about the form a presidential keepsake might take among us Unitarians. Even in these penurious times we might produce at least a parchment.

It is surprising to learn that there are no less than 211 Congregational churches in the official list, each with fewer than 10 members, and even several with one member only—hardly a quorum, even by New Testament standards, as the *Christian World* points out. There are over 700 Congregational churches with less than 25 members each. We Unitarians, it seems, are not the only organised religious body with a redundancy problem.

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Our very active G.A. Secretary, the Rev. John Kielty, is spending 3 weeks in America delivering some lectures and renewing official contacts. Few are likely to disagree that this Transatlantic traffic is extremely useful and important. My reference to Mr. Kielty reminds me of an interesting fact which I learnt by accident some time ago. For many years Mr. Kielty has been a regular contributor to one of our provincial chains of newspapers. I decline to reveal which one it is since he writes under a careful pseudonym. Whenever I have been able to read his contribution I have always admired his dignified skill at self-concealment—a virtue which he normally finds it difficult to display! Always his column is a thoughtful and thought-provoking one and I marvel at the way he has kept it up in his busy life. Most people probably know—or do they?—that he is also a fully qualified football referee, of whom there are not very many.

RELIGION IN MOSCOW

By John R. Sturges

(Mr. Sturges, the minister of the Unitarian Church, Portsmouth, has been to Moscow. This article is helped by personal experiences.)

THERE have been convincing reports that the Orthodox Church has experienced something of a revival in recent years. Worshippers are crowding into churches, priests are being trained and churches re-opened. The visitor to Moscow can see something of this renewed interest for himself. Even the beautifully restored churches, now serving as museums, include among the thousands of visitors some who, remembering their former function, unobtrusively kneel in prayer. We have heard too of the official disapproval which has been expressed of some revived religious practices. The large increase in the number of church weddings, the growth of holy shrines and the observance of an ever-increasing number of saints' days are some of the practices which have been strongly criticised.

Of course it is likely that a good deal of this religious revival is confined to the older generation. At a funeral which I attended in Brest-Litovsk most of those who brought their tapers and kneeled so reverently in the bare church were elderly. These must have remembered the former glories of the Orthodox Church with its beautiful liturgical services and its splendid oriental spectacle beyond the "royal gates".

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But, for a younger generation who have grown up during a period in which the Government has been openly hostile to the Church there is no such devotion. Even now no religious instruction may be given to schoolchildren and in the schools and among the young pioneers the idea is fostered that religion

is a myth which educated people find unacceptable and unnecessary. Among University students in Moscow I could find none who would admit to having attended a church service. Yet, even among these there were people who were prepared to discuss religious issues, one student who said he prayed regularly, and another who would be grateful to receive a copy of the Bible. But will religion mean anything at all to the young educated Russians and to the intellectuals who must surely constitute the most significant and dynamic element in Russian society? The probability is that behind the official "line" which is nominally accepted by such people there is a good deal of interest in religion. Perhaps there are many like Boris Pasternak who have come to see the meaning of their personal experiences in religious terms. Those who have read his novel Doctor Zhivago will have been struck by this and find it all the more remarkable that he has been able to do this against the background of these last forty years in Russia. Moreover, he has done this without turning his back on the undoubted achievements of the regime and has done so in the public capacity of a writer. This surely is remarkable and suggests that his experience has been shared by others.

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Of course we ought to have known that this would happen. We, who have affirmed so constantly that spiritual values were all important should have known that men would return to the religious myths of their fathers and find in them inspiration. Perhaps it is because these myths are so familiar to us that we fuss over their literalness and lose faith in their power. In an alien setting Boris Pasternak and others have come to see that they speak the language of the human soul.

In his poem Mary Magdalene, Pasternak makes her say :—

> *"Three three days will pass*
> *But they will push me down into such emptiness*
> *That in the frightening interval*
> *I shall grow up to the Resurrection".*

All of us on both sides of the Iron Curtain need to "grow up to the Resurrection". Perhaps while we in the West need to forget Easter as a Festival and find it as an experience, in Russia lonely sensitive men would wish that their experience of Easter could receive expression in a public recognition of the Festival of Easter.

GOING TO GARTH

II. A SECOND REPORT OF SCOTTISH UNITARIANS

By Our Special Reporter

WORSHIP is easy at Garth where through several windows the worshippers can lift up their eyes to beautiful hills and a clear sky. There was a packed congregation which did full justice to the three well-known hymns. The service was conducted by the Rev. Bruce Findlow who spoke of some things in our Unitarian house which are good already and do not need to be put in order. In particular he considered the "glorious liberty" which Unitarians have to seek a meaningful, helpful, religious faith of their own ; pointing out how such freedom brings trouble when only half-used for "seeking without finding, questioning without accepting, reasoning without trusting". But it is a priceless treasure he said when we "keep right on to the end of the road" and use it to the full. Speaking as a convert he told how he discovered this Unitarian freedom not as an abstract principle but as something being used by Unitarians in the first church he joined. He counted it also a blessing for our churches that there are people outside waiting to come in, with whose help our movement has a great future if we who are already inside are bold, courageous and confident, making a full use of the good things in our house and keeping alert to welcome others in.

He ended with the reminder that we have a high and noble purpose as builders of God's city, as channels of his love, loving God in ourselves and in our churches, revealing him in the world, serving him among men. This, he said, is our calling ; for this we build churches, worship, organise, raise funds, gather members and all the rest. After the service a retiring collection was taken to help meet the cost of this year's meetings. The worshippers were able to adjourn for morning tea only a few yards away, a little before the conventional hour of 11, the service having begun at 10 a.m.

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After morning tea the Scottish Unitarian Sunday School Union, having disposed of its business the previous day, held its conference on the general theme of putting our house in order with Mr. Ian Young of Aberdeen in the chair. The Rev. Bruce Findlow was the speaker and his subject "The Sunday School in a Real World". After outlining some features of modern life which are relevant to Sunday School work, he went on to picture a modern Sunday School with colourful premises, good equipment, and a place which the children can call their own and use as they please ; financed from church funds, not a separate self-provided Sunday School account ; teaching liberal religion with some regard for the situation of day-school religious education or its absence, and teaching those things about Unitarianism which our children will not be taught elsewhere. He ended by agreeing that such a school is impossible with present attitudes and resources, but that given the support of parents, professional teachers in the congregation, and the minister, and adequate funds from church resources, a real Sunday School effective in the real world would surely be possible. Nothing is more important he claimed than the care we give our children at home, in church and not least, at Sunday School. In the discussion which followed some excellent contributions were made by people with long experience and expert knowledge and these supplemented the speaker's provocative theme very fittingly.

As soon as this meeting finished the needs of children were temporarily forgotten as the Women's League Conference began to hear about "Immortality" from Miss Ann Gower, who is a medical student in Glasgow. This was another provocative address in which the speaker expressed her views with the intention of drawing out the views of those present. In this she was eminently successful for a stimulating discussion followed with several ladies making fine contributions and, let it be whispered, one of the three males who attended, also daring to speak. At the same time, in another room, fourteen young people and two Presidents were attending a YPL business meeting which heard bad news of struggling branches and unpaid subscriptions but went on to plan boldly for the future all under the assured and charming guidance of a young lady, who will soon be winning, without doubt, both discipline and affection as a teacher! This meeting was followed by a meeting of the Regional Committee of the Scottish YPL to plan for a youth conference in Edinburgh in the autumn. Then there was just time for some photographs in the sunshine before lunch.

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At 2.15 p.m. on this busy Sunday it was again the turn of the G.A. President to speak, this time at a meeting sponsored by the YPL but attended by as many adults as young people. After he had been warmly welcomed by Miss Caroline Bell, Regional Secretary of the Scottish YPL, Mr. Vallance identified himself not as G.A. President but as an associate member and ex-President of YPL. Still helping us to put the house in order he examined this time "The Staircase" and traced the progress of the good Unitarian if not to the top of the stair, at least to the first landing. He told how his churchgoing had begun at the age of two and not yet ceased, and came in quick and informal steps to the YPL. The young people must have found him a mine of practical information for he spoke out of long and wide experience and gave many illustrations from real situations. When question time began it was the adults who did the talking until it was wisely suggested that they depart which they did, with good grace. In the smaller group which remained, questions and comments came more easily and the whole weekend programme of meetings ended here on a warm and happy note.

When afternoon tea had been taken we all assembled once more for "thanks and farewell". On behalf of all, the new President of the SUA thanked the Warden and his wife and their helpers for all they had done behind the scenes, to allow us to give all our time to the meetings. Mr. Dunn and Mr. and Mrs. Vallance were thanked for coming to share the occasion with us and to speak to us, and Mr. Vallance spoke in reply. Finally we were dismissed with the request that the happiness and stimulation of the meetings be taken back to our own churches to be shared there. In a clamour of farewells we found our coaches or cars and by 5 p.m. were off to north and south and east and west, returning home. Our way took us south through Aberfeldy and Crieff, across the Forth at Kincardine to Falkirk (a halt to buy chips and take photographs) and so back into "the finest city in the world" before 9 p.m. in time to see the castle bathed in mellow light from the setting sun. We had been away only thirty-six hours and somehow had packed into it twelve meetings, large and small, a service, a social evening and eight hours of beautiful travelling. To be a Unitarian in Scotland is always a happy fate; to be a Unitarian in Scotland who has been to Garth on the first week-end in May is unsurpassable.

MY PILGRIMAGE

I. JESUS OF NAZARETH

By Haroldine Corrie

ON June 18th 1955, you published an article of mine in *The Inquirer* entitled "I Wish I Wasn't!", in which I deplored the fact that I was by birth, upbringing, and logical thinking a Unitarian. Briefly, I felt that "my own church, while withholding from me the religious comfort I need, bars me from participating in the spiritual joys bestowed upon those who worship without question." I have always questioned. And I have always found the answers pretty cold comfort. I could not accept the Trinitarian doctrine, but, we all have a Judas or two in our lives and most of us have heard and even caused the cock to crow thrice: and like many others I have felt "lost" and puzzled by the nature of things, and have echoed within me those words "Why has Thou forsaken me?"

It is a strange thing, but sorrow has a stronger hold upon our imagination than joy, and, perhaps inevitably in one as introspective as I am, I found myself being drawn more and more towards the "Man of sorrows who was acquainted with grief". I wanted to know, not the second person of the Trinity but rather the Gentle Jesus of my childhood prayer. Not the Son of God, but the carpenter's son who told the sick "Thy faith hath made thee whole". The man who yarned with fishermen and made merry at the marriage feast. The man who lost his temper with the money lenders in the Temple, but who taught a prostitute the true meaning of life by taking the word "passion" and prefixing it with the letters COM.

Most pilgrimages end in Rome, which was where mine began! Now, if you are an emotional person let me tell you here and now that the atmosphere inside a Roman Catholic Church makes it easy to genuflect! The all-pervading odour of incense which assails your nostrils the second you push open the heavy church door; the flickering little candles at the foot of some statue to the Virgin Mary or one of the Saints; the presence of two or three black clad nuns silently performing their office and fingering their beads; and the brooding silence, all build up an atmosphere of holiness conducive to meditation.

I admit that not everyone is caught up in this mystical atmosphere as I was. I know one man personally who once entered a Roman Catholic Church out of sheer curiosity and who was suddenly and inexplicably filled with blind terror, with the result that he literally ran out of the building. However, I have always found if nothing else, a sense of peace within its walls, and it was this feeling of peace which prompted me to seek Christ in this particular "mansion". I attended Mass on Sunday mornings, and Benediction on Sunday evenings, and I made a practice of popping into church at odd times of the day when I had half an hour to spare. Very rarely did I find the church empty. The sense of peace stayed with me, but try as I would I could not accept the theory of Transubstantiation.

I was told not to worry unduly about this, it would come. But it didn't! I found myself asking Our Lady to intercede on my behalf, and began to pray for the departed souls of my relatives and friends. I read the lives of the Saints, idly speculating as to which saint's name I would adopt when I was received into the church. I had several erstwhile conversations with various priests that I encountered on my visits to the Catholic Church during weekdays, but not one of them ever suggested that I should avail myself of their guidance. One priest even went so far as to say "If it is God's will you will do his work outside the Church". Meaning of course, the Church of Rome. Unofficially I was initiated into the Catholic Faith. I went into it all very thoroughly. The Mysteries of the Rosary. Confession and Absolution. Penance. Indulgences. Purgatory. I discovered just about everything, but the son of man. It seemed that for months I had been swept off my feet by a wave of religious emotion. But where was the man who yarned with fisherfolk, the man who "suffered the little children . . ."? He just wasn't there, for me. Note that I say *for me*. I could not get near him for candles and incense and statues and ritual and saints and martyrs. Needless to say, I did not enter the Catholic Church, and too, I remained outside the fold.

It is not a very big step from the Church of Rome to the Church of England (if you are sincere in your search) and I took it. I attended services in the High Church and services in the Low Church, and when I say I attended them I mean I humbly and sincerely sought that mystical union and spiritual comfort of which it is written "seek and ye shall find". But there was about everything a regimentation which rendered repetition a vain thing, for me at any rate. I knew better than any one that I had left undone those things which I ought to have done, and done those things which I ought not to have done, and not only did I feel a miserable sinner, but the Anglican Church somehow made me feel I thirsted for the teachings of Christ but I got an overdose of the epistles of St. Paul. Undoubtedly Paul was a great man, a great writer and a great fighter, but every time I came away from divine worship it was with the growing certainty (once only a suspicion) that the doctrine of the Church of England is essentially Pauline, and not Christian.

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One cannot help but be aware of notices and posters outside the Gospel Halls, announcing simply that "Jesus Saves". Well, why not? As might be expected, here the accent was on the crucifixion. The agony. The cross. The redemption. But the Gospel ranters forget one thing. Grief, great overwhelming grief is silent. It is dignified, and not to be yelled at you from a rostrum. Rightly or wrongly I felt that the carpenter's son of Nazareth would have been saddened by all this talk of "precious blood". For my part, I found it not only distasteful but downright nauseating. Now I am not going to say that these Gospel ministers are insincere, far from it, but their delivery was to say the least of it running on theatrical lines. The two that I listened to hammed their lines like very fifth rate actors. I came away, unsaved, and very sad at heart. I felt they did not know Jesus, they merely used his name, as a kind of box-office draw.

Then I gave up.

(But the writer went on. She found a Unitarian Church. Where and how she will describe next week.)

From the Calendar of the Unitarian Church, Salt Lake City, U.S.A.

"Dear Dr. Scott: I was sorry to read what you had to say about the shrine of Ste. Anne de Beaupre. Don't you know that God heals many people who go there in faith and humility and *pray for healing*?

"Dear ——: Is prayer objective or subjective? If God heals some of those who pray for healing and not the rest, he may be charged with gross favouritism. As far as that goes, if he can heal all those poor people and will not do so, he ought to be ashamed of himself. Why must the suffering patient have to go to Ste. Anne de Beaupre to be healed? The cost is fearfully high there. The R.C. church seems to have put God into the tourist business."

NEWS FROM THE NORTH

By a Northern Correspondent

Unitarian propaganda?

Within one week recently the *Manchester Guardian* printed three articles concerning well-known Unitarians. One article was the obituary of Frank Lloyd Wright, the American architect, who died in the first week of April. The obituary was accompanied by a half-page article on his career. Of Frank Lloyd Wright, Alistair Cooke of the *Manchester Guardian* says: "One imagines him arriving this week-end in Heaven, tapping his malacca cane against the pearly gates to test the strength of the carbonate of lime, and greeting Saint Peter with the disarming tranquil gaze and the snowy head held high. He will ask to see the 'many mansions I've been hearing about for nearly ninety years'." There was no need to print that he was a Unitarian.

The second article concerned one of the greatest conductors in the country: Sir Adrian Boult. The occasion was Sir Adrian's seventieth birthday and the *Guardian* wrote of him "... a conductor without conceit ..."—a wonderful description of a wonderful man.

Last but not least came mention of Mrs. Gaskell and her beloved "Cranford", used as a counter-attack on an individual who dared to say that nothing exciting had happened to Knutsford in the last century. All these were mentioned and one of the leaders of the following week reviewed and praised Dr. Mortimer Rowe's new book on Essex Hall.

Unity in isolation

The Lakeland Unitarian community with its church at Kendal in Westmerland reports that twenty per cent. of the present Kendal congregation are newly-introduced members to our faith and each one has been made by personal contact through members of the congregation or by the minister, Rev. Tom M. Wardle. Interest has also been aroused in Ambleside, Windermere, Grange-over-Sands, and Arnside, where new communities of Unitarians are being formed; and in Kendal itself the Saturday morning Coffee Club is proving to be a means of introducing many interested persons to the chapel. The Coffee Club is dealing with between fifty and sixty persons every Saturday.

That a Unitarian chapel so cut off from the main stream of our churches in the respect that Glasgow is the next church in the north, Newcastle in the east, and Lancaster in the south, and yet flourishes, is indeed praiseworthy.

The Hibbert lectures

On Monday, April 20th, the first of the 1959 Hibbert Lectures was delivered by Professor Basil Willey in the Chemistry Theatre of the Manchester University. The theme of this year's lectures is "Darwinism in the History of Thought" and judging from the first, introductory lecture, one can be assured of an interesting session of weekly deliverences by Professor Willey. It was lamentable that only two Unitarian ministers and a mere handful of layfolk were present but the numbers were made up admirably by University students, ministers from other denominations, and a number of "outsiders".

Ill in bed since Leeds

During the General Assembly Meetings in Leeds Rev. John Gill of New Church, Wythenshawe, complained of a pain and retired to bed. Mr. Gill was taken home from the meetings and put into his own bed—where he remained for three weeks. His own doctor has prescribed a complete rest from his duties as his trouble is of the heart. To fasten down an active and virile man just when his new church is about to open is the cruellest treatment a man can suffer. After following his doctor's orders Mr. Gill can now get up for a few hours each day and "go back to work" as a preacher only.

Last-minute preparations

With the opening of Wythenshawe's new church pressing heavily on time the congregation is finding itself very busy making final arrangements before the big day arrives. Contending with workmen still on the site the ladies are choosing curtains to match with the colours of the new hall, whilst the menfolk are busying themselves repainting the chairs from the old building which are being used with the new chairs in order to accommodate the large number of guests expected on June 6th.

A century of good

The first Sunday in May saw the completion of one hundred years of dynamic work carried out in the Rumford Street Domestic Mission (Unitarian) in Hulme, Manchester. Throughout the month and on the first Sunday of every month during the rest of this year special services are being held in the chapel—the basic theme being the work of domestic missions. The first service was conducted by a man who is most fitted for the part, seeing that he is minister of one of our domestic missions in Liverpool—Rev. Kier Murren. Other preachers include Rev. John Kielty and a Jewish rabbi.

Speke

Some ten years ago a group of Ministers and Layfolk of the Liverpool District Missionary Association started house services on the new Estate at Speke. As a result of the interest shown, a Sunday School was established in a Secondary Modern School on the Estate and a temporary building was leased for Sunday Services.

At the end of 1958 the Congregation were given notice to quit from the hut where they had worshipped for the last few years and as there is no other accommodation in Speke, the services are being held for the time being in Gateacre Chapel which is three miles away.

A site for a new Unitarian Church has been acquired from the Corporation and the Congregation is now issuing an Appeal for £15,000 to erect and equip a modest dual-purpose building as soon as possible. The L.D.M.A. and the Council of the General Assembly have given the appeal their blessing and commended it to all our Churches. (Details of the appeal will be found in the advertisement columns.)

Liverpool District Missionary Association

The 97th Annual General Meeting of the L.D.M.A. was held at Portland Street Unitarian Church, Southport, on Saturday, 2nd May. The meeting was preceded by a service conducted by the Rev. T. J. Jones, the Rev. J. I. McBurnie, Hon. C.F., of St Andrew's Church, Liverpool, who preached the sermon, took as his theme "The God who is not yet". Contemporary pagan man worships the Gods that are—power, wealth, prestige, lust. The Christian God is generally ignored, but his Kingdom must finally be established, because he makes even chaos and disaster serve his good purposes. We Christians serve the God who is not yet, sustained by the faith that he will one day be worshipped and served by all mankind. The President, the Rev. Dr. P. N. Tindall, presided at the business meeting. The Annual Report and Accounts for 1958 were discussed and approved. Tea was served by the Southport friends.

Knutsford

At Knutsford since February the Committee has been experimenting with floodlighting the Chapel, the aim being to attract further interest in its existence. The reactions of the members and of the public have been most encouraging. One of the local newspapers, in addition to reproducing a photograph of the floodlit Chapel, commented, "Already one of Knutsford's most attractive spots, Brook Street Unitarian Chapel has taken on a 'new look' during the evenings. The experiment is a most interesting one and an idea we feel could well be emulated elsewhere in the town. A great deal of favourable comment has been heard, not only from local residents, but also from travellers passing through the town and there seems no doubt that the experiment has proved successful". At the Annual Meeting of the Congregation it was agreed that, subject to the estimated cost being reasonable, the floodlighting of the Chapel should be made permanent.

The local Library Committee, acting on suggestions made by the Rev. Albert Smith, is arranging to hold an exhibition in the Library dealing with the District Nursing Service since this is the Centenary Year of its founding by William Rathbone, a member of the Liverpool Unitarian family well known for their interest in and efforts to promote the welfare of their fellowmen. William Rathbone left behind him an honoured name for his personal concern with Nursing, Education and Poor Law Reform, finding much of his inspiration in his Unitarian religious faith and in the Quaker tradition of his forebears.

... and finally ...

1961 will be a big year for Manchester, for that is the year in which the General Assembly will be holding its A.G.M. in the great industrial city ... the Manchester District Association of Unitarian and Free Christian Churches has already formed a sub-committee for the purpose of arranging an enjoyable meeting two years hence. Quite appropriately, then, read the wayside pulpit on the new Cross Street Chapel: Do not underrate vast ideas with a half-vast mind.

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THE CHALLENGE IS TO THE MOVEMENT AS A WHOLE

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Thomas Paine—Memorial Meeting

Thomas Paine (1737-1809) *Memorial Meeting*, arranged jointly S. Place Ethical Society, Ethical Union, National Secular Society, Rationalist Press Association. Public invited. Sunday, June 7th, 7.0 p.m., Conway Hall, Red Lion Square, Holborn: C. Bradlaugh Bonner (Chairman); Dr. Carl Bode (U.S. Embassy) "Paine and the American No"; Mr. Michael Foot (ex-M.P.) "Paine and 'The Rights of Man'"; Mr. Dennis Phombeah (Tanganyika) "Paine and Emergent Peoples Today"; Dr. Ronald Fletcher (Bedford Coll.) "Paine's 'Age of Reason'".

THE OPEN HEART

Krishnamurti, one of the extraordinary men of intimate spiritual communion that India creates (and it would seem India alone), has recorded more of his experiences in a new book. (*Commentaries On Living: Second Series*, by J. Krishnamurti, edited by D. Rajagopal, Gollancz, 16/-). They are true-to-life experiences, and are the records chiefly of people who came to him in dire trouble, and the manner he had of helping them.

The records will help many other people. There is in them a certain serenity that frequently goes direct to the heart of the trouble. It is a book that will be of particular help to the preacher and to those the preacher often has to help.

Alice Shaw

By the death of Mrs. Alice Shaw at the age of 83, after a long period of declining health, the Octagon Chapel has lost a valued member who settled in Norwich late in life after an active connection with the Unitarian congregations at Coventry, Evesham and Taunton.

She was best known at the Great Meeting House in Coventry, for it was in that City that she rendered distinguished service as the Tuberculosis Nurse under the Warwickshire and Coventry Joint Committee for Tuberculosis. An Edinburgh training and professional experience in big city hospitals enabled her to take a very effective part in the campaign against the disease. She was instrumental in opening new clinics in the area, and in 1935 was presented with the King George V Silver Jubilee Medal in recognition of her work.

Her many friends remember her great interest in books and in people, her wide sympathies and her readiness to help those she was particularly qualified to serve.

The funeral service took place at the Crematorium, Hawkeon St. Faith, and was conducted by the Rev. J. A. Kennedy. Mrs. Shaw is survived by her husband and her daughter Eleanor, an Assistant Director of Education for the County of Norfolk. J.A.K.

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

The Pretender

Sir: I have no wish to make too much of a metaphor, but since Dr. Rowe has argued that it is incumbent upon me, having described the Pretender, to describe the Monarch as well, I feel obliged to do so. Dr. Rowe, in the suggestions he makes as to the Monarch's possible identity, is looking in entirely the wrong direction.

I was not concerned to argue that the Unitarian Denomination, as an organisation, had ever assumed or could ever assume the role of a Pretender. My argument was that Unitarianism as expressed in statements about what might constitute the essentials of the Christian Faith can easily assume that position. In other words, the Pretender is not a person, nor an institution, but a way of thinking. It follows that the same is true of the Monarch. One does not look for him by scanning a list of Christian organisations, but by looking at Christian thought.

It seems to me (and if I am wrong here, then there is no Monarch and, as Dr. Rowe implies, the argument is illogical) that there are certain areas of thought common to Christianity as represented by the Roman Catholic Church, the Eastern Orthodox Churches, the World Council of Churches, and the great majority of smaller dissident Christian groups. Furthermore, it seems to me that they would all include within this agreed area many points which they would argue were "essentials of the Christian Faith". It would be tedious and space-consuming to try to enumerate all these, but as an example one might single out saving faith in Jesus Christ as a unique being, the Son of God, the Word Incarnate, the Second Person of the Holy Trinity, who died for our sins and rose again on the third day.

This scheme of thought is markedly different from the characteristic affirmations of Unitarianism. Since it would be accepted by an overwhelming majority of Christians (despite the disagreements in other directions) it would not be too much to say that when its defenders claim to speak for Christianity they speak from the Monarch's throne. When Unitarians, with a different idea of the essentials of faith, claim to speak for Christianity, they assume the role of the Pretender.—Yours, Phillip Hewett (*Successor*).

Sir: I have just received *The Inquirer* of May 2nd, containing the article "The Pretender" by Phillip Hewitt, which prompts me to put forward my view on the Christianity of Unitarianism.

The orthodox Christian accepts Jesus as his personal saviour because he was given as a sacrifice upon the cross. This idea is repugnant to most Unitarians. I remember being impressed when the Rev. A. W. Vallance said in a sermon that God had shown centuries before that he did not want sacrifices of that sort, when he had prevented Abraham from sacrificing Isaac.

But Jesus was a man who preached a new ethic: "Thou shalt love the Lord thy God . . . *and thy neighbour as thyself.*" This is a supreme teaching on a way of life, an ethic which can stand apart from all the accumulation of orthodox Christian doctrine, an ethic which through the centuries has neither been superseded nor lost its universal appeal. Surely all Unitarians are Christians in accepting this basic teaching of Christ, which is in no way out of date as a rational, undistorted outlook on the modern world?—Yours, Elizabeth Plummer (Orléans, *France*.)

The Long View

Sir: I would like to express my gratitude for your editorial under the above heading, especially for its concluding words: "The criticism of war as a long range threat has to come from a minority, and a passionately moral one at that, of the societies that accept war as an established institution. And that is the deep and abiding function of religion". It seems to me that this is a call to those of us who base our religion on the teaching and example of Jesus of Nazareth to speak and act from the absolute inner conviction that Creative Love is the only power in the universe. Such a religion—if it is sincere—has no room whatever for diplomatic expedients and discussions about political safeguards and decisions based upon any kind of force. War with either conventional or nuclear weapons, or both, is a complete denial of the Christian Religion. It is an assumption that there is in the universe another power than Love, and such an assumption is utterly false. Only when our faith and practice is a 100% commitment of creative love can we claim to be "followers of Jesus", or "Christians". Patriotism, Nationalism, Political Diplomacy—all these must by us be denounced if they attempt to deny the fundamental absolute fact that Love is the Master of Life.

Wembley. Malcolm Rees.

THE CALENDAR OF THE CHURCHES

SUNDAY, MAY 31, 1959

ABERDEEN, Unitarian Church, Huntly Street, 11 and 6, Rev. W. B. Tayleur
ABERYSTWYTH, New Street, Morning Service, 11, Mr. Stuart Hibberd
ALTRINCHAM, Unitarian Road Chapel, 11, Rev. Arthur W. Vallance, 6.30, Mrs. Allsop Smith
ARNSIDE, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 6.30, Mrs. Cameron
BECKLEY, All Souls, Sherwood Avenue, 11.30 and 7, Dr. A. L. Adney
BLACKPOOL, First Church, Rosemary Street, 11.30 and 6.30, Dr. H. J. McLachlan
BOURNE (Lincs.), Unitarian Church, Lawrence Gate, 11, Rev. Dudley Richards
BRADFORD, Piece Hall Church, High Street, 11, Rev. R. L. Colbeck
BRADFORD, Unitarian Church, Horsforth Road 6.30 (June 7) Mr. F. A. Pennington
BRIDPORT, Church of Messiah, Barrack Street, 11 and 6.30, Rev. Gordon Stuart
BIRMINGHAM, Wycliffe Road Church and Mint Street Mission, Small Heath, 6.30, Rev. Jeremy Hargreaves
BLACKPOOL, Talbot Square, Dickson Road, 10.45 and 6.30, Mr. E. A. Wint
BLACKPOOL, Talbot Square, Lytham Road, 11 and 6.30, Mr. Trevor Lowe
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Stopford Price
BOLTON, Unity Church, Dorset Road, 10.30 and 6.30, Rev. Arthur J. Long
BOLTON, Wednesday, 7.15, and Halliwell Road, 6.30, Rev. Kenneth Worsley
BOSTON (Lincs.), Unitarian Church, Spain Lane, 6.30, Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
BRADFORD, Beechcroft Avenue, 3.15, Supply
BRADFORD, Peel Park Square, 10.45 and 6.30, Rev. Frank A. Bullock
BRIGHTON, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. Wm. Miller
BRISTOL, Unitarian Chapel, 11, Rev. G. Rawdon Jones
BRISTOL, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. W. Hanson
BRISTOL, Oakfield Road, 11, Rev. A. H. Ramsden, 6.30, Mr. R. L. Nicholson
BRISTOL, Unitarian Church, Trelawney Street, 3, Rev. L. Hallworth
BURY, Bank Street, 11 and 6.30, Rev. F. M. Byrne
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove, Unitarian Church, 3, (St. Fagans) and 6.30, Rev. D. Jacob Davies
CHESTER, The Church of the Great Compassion, Hamilton Hill, 3, Rev. A. Peacock
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School 11.15 and 6.30, Rev. John M. Quinn
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Devotional, 6.30, Rev. Ernest H. Short
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Supply
CHORLEY, Church, Ackers, 10.45 and 6.30, Rev. Kingsley Twiss
CHORLEY, Great Meeting House, Hallgate, 11 and 6.30, Rev. E. H. Morgan
CLEVE, Free Christian Church, Church Street, 6.30, Supply
CLITHEROE, Unitarian Church, Shawbridge Street, 11 and 6.30, Mrs. M. R. Dickin
COLCHESTER, Free Christian Church, Wellington Road, 11, Rev. J. P. Cobbe
DARTON, Wilton Street Chapel, 11, Children's Church, 6.30, Supply
DERBY, Peter Gate, Unitarian Church, 6.30, Mrs. D. M. Masterton
DEVONPORT, Old Meeting House, 10.45, Miss H. K. Watts
DONCASTER, Free Christian Church, Hall Gate, 11, Mr. T. H. Jones, 6.30, Mr. H. Bennington
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. Hammond
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. R. Savage Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. Norman Emerson
DUNFERMLINE, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Wintersgill
DUNDEE, Unitarian Church, 21 Constitution Road, 11, Rev. S. E. Bowes
EDINBURGH, St. Mark's Church, Castle Terrace, 11, Rev. Bruce Pridmore
ELGIN, George's Chapel, South Street, 6.30, Rev. Dr. F. D. Mercer-Eliott.
ELY, Queen Street Chapel, 11 and 6.30, Rev. J. Hewitt Sandy
EXETER, St. Nicholas Priory, Unitarian Church, 11, Rev. G. D. Perry
GLOSSOP, Hyde Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Crossley
GOSPORT, Bury Street, 3, Rev. James M. Quinn
GUILDFORD, Ward Street Church, 10.15, Rev. R. Nixon, Guest
HALIFAX, Ebenezer Church, Ebenezer Road, 10.45 and 6.30, Rev. G. J. Pierce
HARROW, Northfield Road, 3, Rev. J. B. Skinner
HASLEMERE, Free Christian Church, South Terrace, 11 and 6.30, Rev. Dickinson Hilton
HASTINGS, Guest Meeting, Robins Lane, 11 and 6, Rev. E. A. Davies
HEREFORD, Worship Road, 11, Rev. J. Edgerley Hunt
HEREFORD, Priory Street, 11, Mr. Clarence Sharpe
HULL, High Street Church (Chimes), 6.30, Rev. Bryan Pope
KENDAL, Market Place, Unitarian Church, 6.30, Rev. T. M. Wenman
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. Edward W. Hill
KIDDERMINSTER, Baxter Street Chapel, 11 and 6.30, Rev. Aubrey Smith
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. R. L. Gillard
LEICESTER, Harborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
LEICESTER, The Great Meeting, Race Street Service, 11 and 6.30, Rev. Leonard Mason
LEWES, Westgate Chapel, 11, Rev. Basil Yates
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. Enggass
LIVERPOOL, Renshaw Street Chapel of Rosemary, 11 and 6.30, Dr. P. N. Trowell
LIVERPOOL, Hope Place Church, 11, Rev. C. A. Piggin
LIVERPOOL, Hunter's Meeting, Hope Street, 6.30, Rev. J. Ryan Mumford
LIVERPOOL, Gateacre Chapel, 11, and 6.30, Rev. Stanley R. Bishop
LIVERPOOL, Hamilton Road, Wavertree, 3, Sunday School, 6.30, Rev. C. A. Piggin
LIVERPOOL, Mossley Hill, 11, 6.30, Mrs. E. B. Sweeney
LIVERPOOL, Upper Parliament Street, 11 and 6.30, Rev. E. S. Sweeney
LIVERPOOL, Hall Street, Ridgeway Road, 6, Rev. Malcolm M. Lang
LIVERPOOL, Huddleston Mission and Stanhope Street Chapel, 6.30, Mr. John Wilson
LIVERPOOL, Toxteth, Hope Hall, 11, Rev. W. Wolfenden
LIVERPOOL, Ullet Road Church, Princes Gardens Terrace, Notting Hill Gate, 11, Rev. Gwenael Davies, 6.30, Supply
LONDON, Barnet Gate, Chipping Lane, 6.30, Rev. T. E. Dicenzo
LONDON, Golders Green, Hoop Lane, 11, Rev. Robert Travers, 6.30, Rev. E. C. Pilkington
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. Ralph E. Gilmore
LONDON, Hampstead, Rosslyn Hill, 11, Rev. Dennis P. May
LONDON, Highgate Hill Unitarian Church, 11, Rev. E. C. Pilkington
LONDON, Old High Road, 11, Rev. T. E. Dicenzo, 6.30 Rev. Dennis Richardson
LONDON, Islington, Upper Street, 6.30, Rev. A. V. Pite
LONDON, Kensington Unitarian Church, Ware Road, 11, Rev. A. V. Pite
LONDON, Lewisham Unitarian Church, High Street, 11, Dr. Eustace Gidney
LONDON, Leytonstone, Low Bridge Road, Harrow Green, 6.30, Rev. S. Tyrrell
LONDON, Mansford Street Church, Bethnal Green, 6.30, Mr. J. Hammond
LONDON, Richmond, Free Church, Ormond Road, 11, Rev. George M. Long
LONDON, Stamford, New River Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. Gwenael Davies
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
LONDON, Wells, Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newsham Road, 6.30, Rev. A. Peacock
LYTHAM ST. ANNES (Ansdell), Chosen Hill Road, 11, Rev. R. W. Draper
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Supply
MANCHESTER, Unitarian Church, Mosley Buildings, 6.30, Rev. Miriam Hilton
MANCHESTER, Bowdon, Unitarian Church, Chapel Lane, 6.30, Rev. David C. Dent
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. Principal F. Kenworthy
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Burton
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Warhurst
MANCHESTER, Pendlebury Unitarian Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Mr. Allsop Kirby
MANCHESTER, Renacre Street Mission, 6.30, Rev. R. L. Howson
MANCHESTER, Strand Chapel, Whitefield (June 7), 10.45 and 6.30, Rev. Stuart H. Knight
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
MANCHESTER, Withenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. Jesse Gill
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Ernest Sharratt
MARPLE, Unitarian Hall, 31, Stockport Road, 11 each Sunday
MIDDLESBROUGH, Free Christian Church, 6.30, Supply
MIDDLETON, Old Road Chapel, 3.15, Rev. Dayan C. Dees
MORETONHAMPSTEAD, 3, and Newton Abbot, 6.30, Rev. C. O. Tozer
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Mr. Bernard Lucas
NEWCASTLE (Staffordshire), Bethlehem Unitarian Church, 2.30 and 6, S.S. Anniversary
NORTHAMPTON, Kettering Road Church, 11, Mr. G. Wellington
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kenney
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
OLDBURY, Unitarian Church, Church Street, 11 and 6.30, Rev. Harold A. Goss
OLDHAM, Lord Street Chapel, 10.45, 11 and 6.30, Rev. P. D. Gumbley
OXFORD, Manchester College Chapel, 11.30, Rev. H. L. Short
PENDLE, Nonconformist Unitarian Church, Kelbrook, 10.30 and 6, Rev. L. Hallworth
PORT LOUIS (Mauritius), near Wigan, 11 and 6.30, Rev. Gwenael L. Charles
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. F. H. Kennedy
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Downes
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church 6.30, Rev. John R. Stephen
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. W. Stephenson
RAMSGATE, Hunts, The Meeting House, 11, Rev. Frances Tenny
READING, Christ the Servant, Lowfield, 3, Rev. R. L. Pierrepont
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. Pratt
ROMFORD, Church of our Father, 10.45 and 6.30, Rev. E. Phillips
ROSS, Addison Road, 11, Rev. Jesse Gill
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. Pearson
SHEFFIELD (Attercliffe), 6.30, Mr. C. Ainsworth
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. Sowell
SHEFFIELD, Unity Church, Cemetery Road, 11 and 3, S.S. Anniversary
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanley Warner
SHREWSBURY, High Street, Unitarian, 11, Rev. A. H. Lewis, 6.30, Mr. E. W. Whitley
SHREWSBURY, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Worsnop
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Mr. Eric Kay
SOUTHEND-ON-SEA, Disraeli Road, 6.30, Mr. D. Green
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
SOUTHPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
ST. HELENS, Corporation Street, 6.30, Supply
STOCKTON-ON-TEES, Wellington Street, 11 and 6.30, Rev. James Stevens (also 11, 2nd Sunday in the month)
STOCKPORT, Presbyterian Unitarian Chapel, 11, Rev. C. Sharpe
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. Rhodes Short (also 11, First Sunday in the month)
SWANSEA, Bernard Free Christian Meeting House, 11, Rev. L. Rhodes Short
SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. T. E. Nuttall
TAUNTON, Mary St. Chapel, 11, Rev. Wm. Mostyn
TEWKESBURY, Old Meeting House, Ashford Road, 6.30, Rev. G. Kinsey
TORQUAY, Unitarian Church, 10.45 and 6, Rev. Alec L. Fenner
TORQUAY, Unity Church, Morgandale Road, 11 and 6.30, Rev. Charles Easton
TORRINGTON, Castle, Unitarian Church, 11, Rev. S. Spencer
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
WARWICK, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month) Rev. F. Rawlinson
WELLING, Memorial Church, Manor Road, 11, Rev. E. H. Short, 6.30, Supply
WESTON, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30, Sunday School
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. Williamson
WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Jameson (also 6.30, 2nd Sunday in the month)
WHITBY, Flowergate, 2.30, Rev. G. W. Pearson
WIGMORE, Hope Row, 10.45, Mr. R. N. Worsley, Stroud, 6.30, Mr. F. Knowles
YORK, St. Saviourgate Chapel, 6.30, Mr. R. H. Thorp

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AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Grace Gunn
MELBOURNE, Unitarian Church, Collins(s) Place, C.2.: Unitarian Hall (Assembly Room), 4.15. Service: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. Jones
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Rosemeyer, 132 Duke Street, Summerhill, West Leederville
SYDNEY, New South Wales, Unitarian Church, 175 Pitt-st. Sydney (off College St.), 7.15, Rev. D. W. Bowman, Manse Telephone LA 5923
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grey Alley, Melbourne, C.1. Minister: Rev. W. Bowman. Meetings as advertised.
SYDNEY CHRISTIAN CHURCH, Arncliffe Road, Seaford (Vic.). 3.5 weekly at 2.15 p.m. Public Worship, fortnightly, 2.15 p.m. Minister: Rev. W. Bowman

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Antoni Cosmovici
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Supply
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11, Rev. A. P. Hewett

NEW ZEALAND

AUCKLAND, Unitarian Church, Fernside Road, 11 and 7, Mr. M. J. Wilson
WELLINGTON, Service suspended—Enquiries—Mrs. Warren, Tel. 46-252

SOUTH AFRICA

CAPE TOWN, Hope Street, 11, Sunday School: Service, Rev. Maurice C. Burton

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THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

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TEL.: EUS. 7554 Editorial: EUS. 2912

Preston District Women's League.—Spring Meeting at Lancaster on Thursday, April 23rd.

Members from the various churches in the District gathered together for the Service in the Old Chapel, which was conducted by Mrs. Wager of Preston. After the Service tea was provided by the Ladies of the Lancaster Chapel.

John William Hayes

Died Sunday, 17th May, after a long and tragic illness and much suffering. Memorial Service, Sunday, 31st May, at 3 p.m., Church of the Great Companions, New Road, Chatham.

After a long illness and at the age of 69 years, "Brother John" passed away in a hospital in Maidstone on Sunday, May 24th. A native of Kendal, Will Hayes possessed that mystic approach to religion which is possessed so often by those who love the mountains. As a young man he had a successful career in journalism and his gift for writing proved of service to him throughout his ministry, especially in his latter years of ill health.

Following lay-charge of the congregation at Barnard Castle, Will Hayes came South to Chatham in 1921 and it was there that he laboured for over thirty years combining his work there with charge of Maidstone at one period and with leadership of the Free Religious movement in London at another.

His major concern in religion was with widening the horizons of faith and belief of religious people generally, and of Unitarians in particular. He believed the way to the brotherhood of man was through the sisterhood of religions. To this end he founded "The Order of the Great Companions" which published many of his books dealing with comparative religion, a quarterly journal "Columba" and a universalist liturgy "Every Nation Kneeling". His writings gained him a public in many countries. In the 'twenties he was associated with Rev. Leslie Belton in "The Inter-Religious Fellowship" and was one of Sir Francis Younghusband's first associates in The World Congress of Faiths. Outside of his witness for world religion Will Hayes in earlier years worked strenuously in movements for pacifism, Indian freedom and animal welfare. If he did not succeed in his efforts to make the universalist emphasis the main stream in Unitarian thinking, nevertheless, through his endeavours, many Unitarians gained a much deeper appreciation of the great religions of the world.

His passing will be mourned by many and there will be deep sympathy especially for his loyal and faithful friends in Chatham and district who supported him for many years and who have lost a minister and leader for whom they had a real affection. A.P.

MINISTERS' PENSION AND INSURANCE FUND

The Managers are prepared to consider applications, from Ministers already insured through the Fund, for grants towards the cost of the education (including maintenance) of sons or daughters, during the school or academic year 1959-60. The grants to be awarded, should suitable applications be received, are limited both as to the amount and the number of them. Forms of application (to be returned not later than June 13) will be sent on request.

1 *South Way*, *Lewes, Sussex.*

H. W. Stephenson.
(Hon. Secretary).

The Liverpool Domestic Mission Society.—The 123rd Annual Meeting of the Liverpool Domestic Mission Society was held in the Mission buildings, Mill Street, on Tuesday, May 12th. This was the first annual meeting since the restoration of the Chapel, and therefore marks the beginning of a new stage in the Mission's history. Two things underlined the present "watershed" position: the Treasurer, Mr. A. R. Ellis, referred to the still outstanding liability of £1,500-£1,600 for the restoration, and the Minister, the Rev. J. Keir Murren, pointed to the changing environment: the desert, created by blitz and slum clearance, was being re-populated in the new tenements now going up.

In moving the traditional resolution of "warm appreciation and sympathy with the Minister and his voluntary workers in their unwearying efforts to uplift and brighten the lives of those among whom they labour", the Rev. Lawrence Rodfern, speaking from about 50 years acquaintance with the Mission, said that in the progress from Tuckerman to the Welfare State, certain things which Tuckerman had proclaimed remained undoubted. Above all there was his insistence on the value of individual consecration. Only if this is recognised can those sorrows and afflictions which statutory agencies cannot reach be sought out and cured. The Mission must still be a place where men and women are accepted as persons, immortal souls, eternally precious in the sight of God.

Seconding the resolution, Sir Bertram Clemes paid tribute to Mission workers past and present, all engaged in the same task, since human nature had not greatly changed. The Welfare State still needs the voluntary spirit if all human needs are to be met.

Replying, Mr. Murren accepted the challenge on behalf of all the workers, seeing their task as no less than transforming the exciting developments in the district into the building of the Kingdom of God, an appropriate note upon which to end a meeting which had begun with the singing of John Johns' well-known hymn, "Come, Kingdom of our God".

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